

Thurs

4/13/67

M1172

You remember last week we talked about the possibility of questions asking about Work, and I think we should adhere to it. But before, I would like to say a few things about... let's call it organization. There is a kind of work that I think we might be able to do while I'm here in order to utilize the time as much as we can, and also, to be able to work those who someday have to go back to New York -- unless they happen to stay here, liking California so much and the West Coast so much that they don't want to return to New York.

So we will have two weeks now, at least -- probably a little longer. I am trying to change the Big Sur meeting to the beginning of May, so that would give us the rest of April to work here. We'll have a regular schedule of meetings -- I think I mentioned it last week. Tuesday -- what were we going to do? On Thursday we have Group I 1, from both Palo Alto and Berkeley. On Tuesday we have Group 11, to which the Palo Alto Group 11 is invited, and Wednesday of the following week, Palo Alto, to which Berkeley is invited. We have to talk about the necessity of an Open Meeting. I do ~~not~~ know, but you will let me know about that. If it is

worthwhile. Group III, ie the beginners group, and open group really, might take the place of an open meeting. I would like to have that here, as I told you. Ah, perhaps we could start, I do not know who could be in charge of that at the present time, but we'll see. When it can start, that also we'll see. I hope soon.

Now we'll need a piano for Movements. When is the machinery going out? The ground is as hard as a rock now outside. Huh? We'll have to get after them, will we? Good. We'll take care of that tomorrow? Peter? Where are you Peter? Piano? You'll look for it tomorrow?

Yeah. Was Howard going to bring his piano?

Is Howard here, Ina?

No, he is now here.

Will you get in touch with him? See what you can get?

Did you say... maybe we can get some muscles together tomorrow?

For the Machinery?

The Piano.

Oh, you arrange it.

Okay.

You have a complete list of all the names, birthdays, addresses, telephone numbers -- haven't we? Who is the Secretary for that kind of thing here? Ina?

I have a list of the Berkeley people which is not very

up-to-date.

Oh. Now, let's have it. Let's see that we have all the people's names, both Berkeley and Palo Alto. Who can take care of Palo Alto?

I have the Palo Alto list.

Fine. And you take care....

I have the Berkeley list.

You have the Berkeley list? Is that the same one that Ina has?

I do not do this every day but ~~Margie~~ maybe Margie knows about that.

Margie?

I have the one that Ron has.

Margie's a foreigner, almost.

By now.

But you have that list?

Yes.

Okay, let's check and see that all the names are there. That can be used by Peter. Whoever you wish to call, you call, and find out if they can help you. If they can get that piano by tomorrow or the day after we can have movements here on Monday. What is the best time of day to have Movements? Four O'Clock in the afternoon? Who wants to take Movements? Come on. Enough of you. Four O'Clock Monday afternoon, all right? No good. Too early. What is the best? Say. Seven?

Oh. There goes the Monday. We can't do it late afternoon? All right, Monday at seven, Peter, if it can be done. We'll assume it can be done? What are the chances, 50-50? Who can be the secretary where telephone calls can be answered without disturbing too much a household or so? Who is a person who sits at the telephone all the time? You, Linda?

Except for the last sentence, yes.

Well, will it be possible, then, that you know and that everybody checks with you? Your line will be busy. What is the most likely thing, that you will have movements or not? What is the situation with the piano?

We'll have a piano tomorrow.

Yeah? So we can be sure? Then it is certain we will have it on Monday at Seven O'Clock.

That would mean we could even have it Saturday, like you said last week that you wanted.

Well, Saturday's a little difficult. I still have to go out tomorrow and be back very late tomorrow night, and Saturday is the last day for income tax. So, perhaps I'll attend to a little bit of that kind of business. Sunday it would be all right, but Sunday I had a different kind of an idea. We're going to work here. Different things have to be done to this place, and it is an excellent kind of a place for physical work. The person in charge will be Elton, because Elton is going to stay here for a little while on a temporary kind of basis to see if he likes it or not. And he

has perfect freedom to say he doesn't like it after some time. So for the time being, Elton will be caretaker. So you can... is the telephone here?

Yes.

... So you can call Elton for the further arrangements of what we are going to do. I will talk it over with him, what is necessary for the building to be done, and also a few things that I would like you to do and help me because for the place where I am at the present time living, we need a couple of tables and maybe some chairs. So that means we have to get some lumber -- can we get it Saturday?

Yes.

2x4's and 1x2's, some nice boards, etc., tongue and groove, all that? Can we on Saturday? Deliver? Or pick it up at the yard with a nice truck? You know, that is good why Elton has a nice truck.

Sunday we work here. When do we start usually on Sundays? When you were at Booker's you started at Eight. Maybe it's a little too early, hey? People want to sleep a little bit. We work Sunday from Ten to Three. The women will have ~~me~~ to prepare some coffee and some sandwiches if it is not too much trouble. Someone will have to be in charge of that as a committee, and whoever is drafted... Who will be in charge of that? Who loves to do it? You mean to say that.... Eve, thank-you, Eve. Eve is my New York educator. Whenever I make a suggestion of that kind,

ten thousand hands should go up. You don't understand Work yet. Work like this, whenever we Work together, whenever there is a chance, is an opportunity for ~~you~~ your own Work, and you should take it, you should not wait and sit and consider your own laziness. Either (tape fault) then at least you will be able to get something, and if you are not, then you ~~will~~ really do not understand it. I have said last week you may as well make up your mind that I am a slave driver, and that while I am here I expect you people to Work. That is why I came, because I expect to Work with you. Otherwise there is no sense for me to take a whole trip and leave New York alone even if I consider that it is necessary for New York to be by themselves. I can go up to the mountains and sit there and contemplate. I don't have to come here. But when I do come here it has a meaning. Now either you are serious about Work and wishing to Work, and then whenever I suggest because I happen to sit here, you see? And for that reason I have a responsibility. And it is every interesting that Eve was the only one who put up her hand. You people have to ~~work~~ learn. If you don't learn, you will never Work, you know that. If ordinary affairs of life are already so much that you can't overcome them, how in heaven's name will you ever try to become objective, when the constant aim of objectivity is that against subjective life. I cannot blame you, to some extent, because maybe after all you are quite happy the way you are, and maybe it takes

some time before you begin to realize that certain things are really necessary for a man in order to become a man, not just wishy-washy-business-as-usualix. The same way even if you are professionally engaged, and even if you may be the whole week busy and Sunday, of course, you would like to have for yourself. That is all right when there are large enough crowds... you know sometimes it doesn't matter if someone drops out. If you have four or five people it is a different matter. Right now we have still quite a number of people here, thanks to New ~~Yor~~ York and Boston. So of course we can draw on them, and maybe there will be too many. Well, then you can always go home, or you ~~can~~ can buy a saw or a hammer and start on your ~~w~~ own making a day house. Whatever it is that you wish to do. But, as I've said before, make up your mind, because I don't come here just to sit and twiddle your thumbs. So that is for Sunday. Ten O'Clock until Three. Please be on time. Don't come in drifting, just any old time. It's exact. We work also exactly till Three O'Clock. Not quarter to three you are going to put on your coat. You are honest. You have to learn this. You have to have enough ambition and enough responsibility that you are doing the things that you are going to do; that you will do them right. Otherwise, what's the sense? What's the sense even of living? Just plain existing -- it's all right. You are clay in the hands of the devil.

As far as work is concerned in this place during the

week for whoever has time: we will set up typewriters and recorders. We will ask Andy to help us a little bit with the foot control if necessary, so that whoever can, can come and transcribe tapes. We are way behind, and every time when I get here, of course there are some new ones. So this has to be regulated, and I hope Parricha can help in that, together with Judith. Where are you, Judith? If you have time, Judith; All right? So set this thing up in such a way that we know what has to be done, and those who wish to do it, if they can have earphones so they won't interfere with each other..... let's make a little expense, probably, huh? Really... lose some blood. Typewriters also may be necessary. Who knows? Lists of people, addresses, correct information for the file. Your resumes. Your reading matter of listening to tapes, with resumes that you are supposed to make whenever you listen to one ... all of that has to be checked. We'll talk about it. But in any event here again is an opportunity. The reason for it is of course as you know.

I want to work on Firefly, and I ~~will~~ want to spend some time in the morning, and although I'm going to give you all my telephone number, it doesn't mean that you have to use it. Only when you wish, and when there is a need for it. And then call me between Nine and Nine-thirty. The telephone number is 775-2281. It's not that I want to be exclusive, but to some extent my time is my own, and I have to utilize  
~~xx~~

it, so please help me. But if you want talk, if you want to talk, of course you can talk. Sometimes it maybe very necessary. But you consider that -- whatever you think is right.

Music. There is a chance we might play at Marjorie's home if that can be arranged. It's a good piano. The piano we had last time at the college was all right, but if you can get another piano -- you don't mind, Bill? -- it would be better -- I have bad luck with pianos. But that piano was so bad. The one in Portland was worse. But, let's see if we can get a good piano. And by the way, Peter, I would like a piano that plays well enough. We'll talk about it. All right?

How many movements can we have? We have to utilize the time that Peter and Ruthie are here. So I think we ought to be a little more concentrated on that. Now if Tuesday and Wednesday are taken, one week and the other, it leaves us a free evening. Thursday, of course, is taken; Friday perhaps for music -- perhaps it is not such a good day -- Saturday I would like to keep free for all of you, that you can rest if you wish. You can always come and work here -- that is not mandatory. Let me explain when I say mandatory. I make a suggestion. It is not ~~an~~ an order. You are not under pressure. All I do is to tell you, in my opinion, what is required of anyone who wishes to grow up. To the extent that you have belief, that you can agree with me, you will probably take it to heart; and to

the extent that you don't want to, or you have your own reasons, you can do then whatever you please and I will never, never criticize you. You must know it in your ~~own~~ conscience. All I try to tell you is that you ought to have one. And if you have one that functions correctly, at least as far as I can see, never is there any particular requirement that you have to come to meetings of this kind, even. You can come if you wish. My advice is of ~~max~~ course that you should come because we don't talk nonsense. We talk about Work. At the same time, if there are reasons why you cannot come, again you make up your mind. Again, it doesn't matter to me. There will be enough, there is no doubt about that. I wish you to have a conscience, to be able to judge the value of Work. If you do that, you will have something for yourself with which you can continue to live. Your conscience will give you a guide, something with which you can compare your ordinary affairs in life and the ~~max~~ place of Work in trying to become conscious at times when you do ~~task~~ tasks, or at times when you try in simple operations to be Awake.

So, again I want to say don't think that you please me in coming. You please yourself, and with that you have the right attitude, and with the right attitude in coming I would almost say you please me. But it takes a very very great deal to please me, because I will always tell you that you don't Work enough.

Now I think that is about all, as far as this organization question is concerned. When we are.... By the way, Group I will meet here. Group II for Berkeley of course in Berkeley, Group II for Palo Alto in Palo Alto, at the place whereever you have been meeting. If anyone knows of anyone who would like to come either to an open meeting group in San Francisco or the necessity of having an open meeting in Berkeley or in Palo Alto, please let me know. Write it up on a piece of paper and give it to me. Sometime we'll find someone who can take care of those kind of things. Now, about music. I mean, Gurdjieff music. As you probably know, the Foundation in New York has been publishing certain records. They are terribly expensive, and moreover, it is terribly difficult time apparently for them to get records when they are out of stock from Paris, or there is not enough interest -- I cannot find out really -- but we have now for the past four or five months been trying to get at least one more record, and I cannot get it. So I have arranged for making tapes out of the existing records we have and there are five tapes now in existence, in a fairly good condition, I think better, perhaps, than the tape you have, I'm not quite sure but we'll compare them -- and there is one tape, the harmonium music of Gurdjieff which is a very good recording. I think it is better than some of the records. These tapes which I have brought will be copied, Bill, and we will keep them here for anyone who wishes to listen to them; but I would prefer

that they don't go out of this building. Gradually, I think, with the machinery moving out, we will move ~~most~~ our stuff in. I think you should have your library here, I think there is a person who could take care of it, and I think that all the different things that could be used or borrowed should be deposited in this place.

There is a possibility of making copies of such tapes if Bill has the time, and actually if he can do it within reason. Of course it is my suggestion that you do buy whatever you can afford because I don't think that this kind of music will remain easily available, and later on you may be sorry that you haven't got one or two tapes. The price for a tape, if that is within reason, would be five dollars. Is that... but Bill will set the price for that because he can figure out cost and I would not like to have those tapes go just at cost. I would like to use the money that is coming from it for your own benefit of the group, and that it goes in the cash, petty cash or otherwise to your credit, probably, in the bank, for purposes of carrying on work here, particularly when it has to do with getting material for this place, or paint or lumber, or anything that may be necessary, or the ~~by~~ buying of tapes for the recording of meetings.

I think that covers probably everything that I had in mind. If there is anything more we will talk at individual meetings. So, now, just to keep my promise, who has questions?

QUESTION: Orage wrote about, in relation between the three centers, that I didn't understand what he said; feel with

the brain and think with the heart -- practically I can't fit this with Gurdjieff's idea that the three centers should function independently.

ANSWER: At the present time, both the brain and the feeling center are mixing each other up a little bit, because whatever takes place in the brain and is expressed in an activity of the physical body, and also whatever is being felt and expressed -- the difficulty is always the behavior of the physical body as result of these two influences. Then it refers back that the brain is taking over what really is a feeling function, and the feeling takes over what really is an intellectual function. It is not pure, of course, the way we have at the present time our centers, and the influence of one on the other, and being connected indirectly, simply means that all three are trying to do the task of all three, a little bit of this and a little bit of that. What Orage means is whenever a feeling center should function in a feeling sense, try to see if it can think.

That is, if you can find out where the interference is in the feeling center because of an intellectual influence, you will be able to establish, then, what is really feeling, what is really intellect. The same applies to the intellect whenever feeling comes into that; and there are of course functions in the mind which belong partly to the feeling, because you see it is received there in the thalamus and the hypothalamus, which are a little bit emotionally colored -- if I learn how to distinguish between one and the other, then

I can make a distinction between that which belongs in one place and that which belongs in the other. Otherwise, of course, you see, one could not understand how really it could be meant, because if the feeling center is for the purpose of feeling we don't want any intellect there. But since at the present time it is scrambled up, it's a question first to unscramble it, if you possibly can, and then to assign proper tasks to either the intellect or the feeling center. When he talks about feeling center he then calls it one's heart instead of solar plexus, and then when he says if it is possible ~~is~~ that then the intellect can intellectualize in the proper way it will become conscious. All right? Sometimes it's rather difficult to interpret Orage. But I am quite certain that Orage did not feel ~~is~~ with his mind.

No accumulations of que.... Yeah?

QUESTION: Mr. Nyland, I'd like a task to be more myself, be less suggestible and less moved by trying to please other people.

MR. NYLAND: ~~Mmm~~ Mary, you know why you are influenced by others?

MARY: I guess that's the way I am.

MR. NYLAND: Humm? Why do you take someone else's opinion?

MARY: Maybe I don't have one....

MR. NYLAND: Yes, that's right. If you had one, you'd fight and argue, wouldn't you? So let's say tha task is now that at any kind of opinion that someone else expresses about you or about what you should do, that you give them a chance

to argue with you about it.

MARY: Usually they aren't very direct.

MR. NYLAND: Well, you make it direct. You can ask people, even, to give you their opinion. That could be included in the task, couldn't it? X Why don't you go around and ask people what they think of you? Ask what is wrong with you, what is right. Or, you have a problem yourself, you ask so-and-so what would he or she do, and then they give you an opinion, and you argue. You see, Mary, what is necessary -- to get out of your shell first, not to let it simply ~~be~~ take hold of you without saying anything about it. It doesn't mean that the other person's opinion is better than your own, but the reason you are influenced is that you don't have one of your own to speak of, and that ultimately the solution of that kind of attitude towards others is that you have to have within yourself something that has a basis of being there. What I call the solidity of man -- that what he knows he knows, regardless. Even if God tells him it isn't so, he would give God an argument. This is one way.

The other is that in the different things that you can do, you have convictions about small things about which you are quite sure. Try to select, in the daily living, what you are quite certain about, and say it aloud to yourself: "I know how to cook. I know how to weave. I know how to write a good letter. I can play the ~~piano~~ piano. I can take care of my husband. I can do this and that -- sewing." All right? The different activities you know for yourself, about which you are sure. You'll say them aloud to you, <sup>to</sup> yourself,

when you are by yourself. But say them, don't think them. Just say them aloud so you can ~~hear~~ hear them. Ten times a day. All right?

MARY: Different ones?

MR. NYLAND: Yes, oh yes -- you can't repeat "I can ~~weakve~~" all the time. All right? I hope you can find ten different activities in which you are proficient.

MARY: I think I can.

MR. NYLAND: Yes, I'm sure you can. All right.

MARY: Thank you.

MR. NYLAND: Yes?

QUESTION: I believe it was Mr. Gurdjieff's opinion -- I believe I've heard it's also yours -- that a great deal of the art which is being done today is not really art and is not true aesthetics. I wonder what you would advise to someone dealing in these arts how he might evaluate himself and his work, and perhaps the work of others around him.

MR. NYLAND: Read the chapter ~~x~~ on Art in Beelzebub, and see if you can understand it. But when I say read, read it aloud and try to understand what is being written, and see if you can agree with it. I think there is a great deal of material in ~~in~~ it, and if you... have you read it?

QUESTIONER: No.

MR. NYLAND: Oh, well I would almost say we shouldn't talk about it. Read it first. If by next week you have read it, and you have questions, you can bring it up. All right? Yes?

QUESTION: Mr. Nyland, I wanted to ask about a practical question I have had to face in my attempts to wake up. You talk a lot about the five manifest~~ations~~ations and how to observe them, and the time I've been in Work, I've never, ah -- well, I have on several occasions -- just a few -- picked a single manifestation and observed it over a period of time. I've always found myself, when a wish builds up inside of me that I want to wake up, that I'm somehow no longer ~~satisfied~~ satisfied to just observe my gestures, for instance, and I try to become aware that I'm there, that I exist, and it becomes really all of me; and I wondered whether it would be a good idea or what would be the benifit, perhaps, for me, of taking a task that would have to do with these manifest~~ations~~ations, or that whether I -- whether that's not necessary. It seems to be missing from my efforts.

MR. NYLAND: Well, Greg, let's make a whole program, then. Ultimately what is required is that one develops an I which is able to observe the three different functions in man, not only his physical behavior, but also his feeling center, which perhaps by that time may be in his heart, and also the functions of the mind. This ultimately must be the aim of anyone who wants to become conscious, conscientious, and will have a will. So when we start out by singling out a few of the ordinary physical behavior forms, it is only a first step, and that as soon as I can and I have really tried to become impartial to the gestures of myself, that the next day, maybe, I could take facial expression; the next day,

movements; the next day a posture -- whatever it may be that I want to select out of the five. As soon as I ~~have~~ become a little more dextrous, then I would like to combine two, or perhaps go from the one, a movement, to the totality of myself. And I don't think this particular kind of Work ever will stop, because every once in a while, even when I become aware of the totality of manifestations of myself, it is usually that kind of a center which becomes more predominant, which is then more noticeable, that I will also be aware of it a little easier than some of the other things which are more or less dormant. So I don't understand, really, that it should be such a difficulty if you have the aim in mind of what you want to become. It is logical, if you just look at the gestures, it's such a small part of oneself, that after a little while you get sick and tired of it. Make a good program; for one week you take any one of the five different kind of movements, and by that, it is not necessary to become aware. It's a question of noticing them, how often you do make gestures, and usually, when you have a chance to think about it in connection with the reasons why you do it -- either a thought or a feeling requires a certain manifestation of body, of which a gesture is just me, and it becomes quite automatic -- many times you must know that it is mechanical in having a thought or a feeling by which you use a gesture. Your posture is the same thing. Movement, of course, is a little different because it is directed from the mind, but facial expression, again, quite

definitely belongs to that what you are thinking or feeling. And as far as your voice is concerned, there may be a little bit more of a chance to regulate it if you know how to act, more or less. But after the five, if you assign one day to each one of them, after the five you can take the totality of yourself. Don't stop. Again change it, and do it in different rotation. Take two, take three. Emphasize one in the morning, one in the afternoon. Give it a chance not to function. Spend an hour in silence -- no tone of voice. Or an hour -- no facial expression. No gestures with your arms. A gesture with your right arm only. Not the left. The changing of your voice. High or low. Different rhythm, emphasis. Speed. Enunciation. Sloughing over words intentionally. All of that -- it belongs to the total manifestation of yourself -- only let's say physically. Then from the physical to the motivation, why the physical exists, why it does what it does; until you finally come to the totality of yourself as a person walking with all different kind of functions taking place in this personality. And one becomes more and more observant of all the functions at the same time, so that the totality of yourself is really like a total picture in which you cannot see detail until you concentrate on a detail and then you remember that.

And try to understand what is really meant by trying to be awake to oneself. It does not mean that at any one time you are aware of everything of yourself in the ~~x~~ greatest detail, but it does mean that at any one time you want to

recall it, you will have a chance that much of the detail can be brought to light or to your memory. And this is the test for yourself to see how far your attempts at being awake, or aware as a continuation of an awareness, is actually successful. The test is that whenever you recall any kind of an event, an experience, that at the time when you bring it back to your memory, you could describe yourself as completely as possible; that you do not only remember your posture or where your right hand was, but you know also the facial expression, and how you said what you said; how you stood; also, to some extent, the condition of the tenseness of you body. There is enough variety in it, Greg. You can go to town on it, if you like. And as I said before, it never should stop. All right?

GREG: May I ask you one thing about that? When I am observing certain manifestations of myself, you said that this doesn't necessarily mean to be aware of it but only to notice it, and perhaps then even to think about why it is that you've noticed the fact that I did it mechanically -- make an attempt to be aware, I usually don't -- it's hard for me to think in terms of waking up to my gestures, so to speak. I can observe my gestures and those things, but when I try to wake up, it's more like all of me is involved, not really....

MR. NYLAND: No, no, no, no. I Try to understand that. I notice certain things about myself. I am alert to myself.

It's an ordinary thinking process. I can also describe it, and then I will know in my memory and sometimes by anticipation what's going to be, what has been, what is going to be. All of that is a question of accumulating facts, data about myself, and the more I can accumulate the easier it will be later to observe them. Now when I say I go over from this state of alertness into a state of observation, I start to introduce something which changes my observing in the totality of an awareness of myself and the creation of an I whenever I become impartial to that what I observe. If it is impartial I have the chance that that what was a fact of my mind functioning and recording it at that time becoming more truthful, and if I realize that in order to reach real truth, it has to be recorded at the moment I introduce this whole concept of simultaneity. That what is the totality of yourself ~~is~~ always remains under observation. That what is observing is your I. In order to prepare for the existence of I I try to make every wish and thought and my posture united if I possibly can in that kind of a wish. If is the best condition for an I to start, to exist, when I make first that kind of an effort. The ~~mixxx~~ effect of that kind of wishing to become one is originally in the beginning an unconscious effort as result of that what is now the wish and whatever is the thought. But when I accomplish it there is something that goes over into a different kind of a state, and this state is conducive to the existence of I. You understand what I mean by that? Because

these are ~~now~~ now two different ways of looking at Work. One is the creation, on account of a wish, at an effort that something starts to exist which functions objectively, that has to do with something outside of me separated from it. The second possibility is it becoming united in the wish to be observed, and I do that by the connection of the three centers now becoming one; when this is an entity at the same time I will exist because this it has become one. Let me explain it just a little more. If the three centers become one and they are really united they do not function any more as subjective faculties. Do you understand?

GREG: Yes.

MR. NYLAND: So for that reason I have introduced impartiality and I have introduced simultaneity, and therefore, that what I reach as a result is exactly the same as the creation of I. Again, take it one step further; the ultimate of that what I should become should be with it when after the process of participation it again has grown together, and this part, because it originally was functioning separately from it in a conscious manner and influencing one's conscience because of the will, the wish to become more pure, that then when it has returned to it and participates in all the activities, then it is the same state is reached when I either have I return and influence the three centers the same way as the three present centers becoming one. All right?

We'll say yes. All right. Yes, Al.

AL: I'd like a task to help me from getting caught up in

the office at work when students come into ask me questions.

Sometimes I get over involved in answering questions.

MR. NYLAND: They, or you?

AL: I do.

MR. NYLAND: Do they come to you to your office, you see them come?

AL: No, till somebody knocks on the door.

MR. NYLAND: Yeah, yeah, but then -- they open the door, they come in the room. It's a very good time. How long before they sit down and ask you the question? Or do they start right away at the door?

AL: Sometimes right at the door.

MR. NYLAND: They do? Don't answer them. Wait till they come -- do you sit at a desk, and there is a little distance, about ten steps or so? Don't answer them. And when they come to the desk, let them state their question, and then look very serious, and wait, and then answer. Try to see this as they come towards you, what takes place in you, and use that time to collect yourself. Then they ask the question. Again you wait. Again you collect yourself. You draw within. You do not immediately let the different things, even if you know the answer, go out. As I say, you appear to be very serious, as if it requires a great deal of effort on your part to answer a simple question. And then when you say the first word, try to hear it. The first word of the sentence. Try to say it in such a way that you wish to

say it in that way. Try to say it as if you already hear it before you say it -- the exact tonation -- and then see if that is what you are actually saying in the same as what you had in mind. You start out with that kind of an answer by being in charge. You don't run away immediately as a reactive agent. There is something in command which makes sure for yourself that you are going to guide it, and by starting ~~over~~ out this way you have a better chance to hold on to it. It won't be successful when you become interested answering the question, because I'm quite sure that it's really ... you want to do it right, you will be lost. But it's a very good thing in the beginning to do it like that. And the time you ~~get~~ get lost depends entirely how much interest you have. After some time I think you could answer without interest, almost mechanically because you know the answer, and if that could be a means for you to try to be Awake to it and hear yourself talk, it also could be helpful, though that really depends on the kind of a question. All right? Good.

QUESTION: Orage also wrote about pondering. He said that one-third of our time....

MR. NYLAND: Eh? Eh? Say that again.

QUESTIONER: Orage also wrote about pondering.

MR. NYLAND: What does he say about pondering?

QUESTIONER: I think he said one-third of our time should be spent in pondering.

MR. NYLAND: Yes. Would you like to do it?

QUESTIONER: I'd like to know what he means by that.

MR. NYLAND: No, it's simple isn't it? Do you know what pondering is?

QUESTIONER: I have a vague idea.

MR. NYLAND: You have ~~anxxym~~ idea?

QUESTIONER: Yes.

MR. NYLAND: Well, let's hear it. What is pondering?

QUESTIONER: Pondering is taking an idea and turning it around, looking at it from many different angles.

MR. NYLAND: No, that's not <sup>d</sup>pondering. Where does the word ponder come from?

QUESTIONER: I don't know.

MR. NYLAND: Do you know what imponderabilia is?

QUESTIONER: No.

MR. NYLAND: That what has to be weighed. It has to do with the value in the sense of weighing it, like one says that ~~is~~ a heavy thought; That is a worthwhile idea; This is light and flippant; but This really makes sense. I ponder with the back of my head. It is a function of the mind in which I take certain words, certain sentences, and weigh them in ~~at~~ accordance with their content, of the value they have for me or whatever I think that the value is in a general sense. I ponder about the value of an essay, and I can also <sup>d</sup>onder about the value of a short story. I ponder about what so-and-so is saying when he means this and that, and I ponder about certain lines of poetry, about really what the poet wishes to express. There is light verse and there

is heavy verse. There is really ponderous efforts in writing essays and also light, easily digestible romance.

Now, if you want to ponder, you have to take the word and compare it with other kind of a concepts. So it is not looking at the word by itself because you have nothing to measure it by, but when you start to compare it in relation to things you already know, and you bring them back out of your memory and they might remind you of certain things; or you feel, as it were, in that what is being said that something really has to be expressed although you don't catch it. It may take a little while before you start to find out what is the depth, the meaning of certain sayings.

So, now if you want to ponder one-third of your time, you have a difficult time to do it. If you still want to do it, go ahead. I'm sure you won't. And since I'm sure you won't, your question is useless, because even like now I give you the answer, you were not really interested, and moreover it has extremely little to do with Work. Let's have questions on Work. Yes.

QUESTIONER: I recently changed jobs, and I'm having difficulty finding circumstances of this new job to try to wake up to myself.

MR. NYLAND: Why would you try it in a new job?

QUESTIONER: I just try to use the eight hours.

MR. NYLAND: Don't. It's much too difficult. It is ~~xxxxxx~~ silly, simply because it is a change does not mean that it is conducive. It might be because of different surroundings

and the surroundings might help to remind you that you ought to Work, but you cannot do it. Don't make it too difficult. Sometimes I've said leave all professional Work out. Forget about Work during professional time, but always -- I remember some tapes, either from Berkeley or Palo Alto -- always in professional work they are going to Work on themselves. It's idiotic. Start Working -- I gave that some time ago -- early in the morning when you get up. Spend one hour almost in devotion to try to see yourself, observe, to become Aware, to hold on to it, to be as Awake as you can in the simplest kind of activities in which you yourself are concerned and which does not require any particular desire to like it or dislike it. X Matters of routine, cliche sayings, ordinary habitual way of eating a breakfast, putting on a coat, shoes -- change that, if you like, a little bit. Leave the laces of your shoe open and don't tie them all the time. If you wear a tie, which you probably don't do it a little screwy. Make things during that period stand out so that then you may have a chance to be reminded of something else. And I would almost say when you go to your job, profession, forget about Work. Until lunch, maybe, or if you go to the washroom. But not with everyone around, and not when someone expects you to behave, furnish x time, energy, etc., for which they pay you.

Developing of an I is an extremely difficult kind of a thing, and the little I when it starts to grow has to be treated very tenderly. And in activity of an ordinary kind

in which you are engaged and which you have to do, the little I doesn't feel at home. It doesn't want to come. Almost, you might say, when it does come, it looks around and says "pooh! X much too busy." Give it a chance. All right? And then ~~you~~ when you come home after work is over, you stand in a bus or whatever it is, that's the time. When you ~~want~~ get into the car, that's the time. When you start the self-starter and you wait for a moment before you crawl out of the parking place. All right? Make it simple, otherwise it is no use. The smallest attempts like that, they are ~~immediately~~ immediately drowned in your ordinary life, there is nothing left. No energy whatsoever. It is extremely difficult already to have the wish. In your ordinary affairs of life you think about all kind of things, but very seldom about Work, and if you do, you don't even give it enough attention. And even if it's there it's flippent, quite superficial. How often you ask yourself now, how often during the day you happen to think of Work. I hope quite a number of times. But how often do you use such opportunities actually to Work at that time? Actually to make the effort to Wake Up? You'd be surprised. You can count the number of times that you happen to think about it, and if you have a little bit of a ticker in you pocket you can get easily up to five or six hundred times a day. But how many of such times did you want to take the time off, or rather, that the intensity of your wish is strong enough to produce at least a little bit of a state of awareness, let alone Awakening.

Don't ever forget that the attempts of objectivity do not belong to this earth, and that the earth as such -- nature is hostile, and that every form of subjectivity of yourself is an enemy until that has been proven to that subjective element that objectivity is not going to be harmful. You probably remember we have talked about it several times, you might have heard it on some tapes: the question of the neighbor coming into your mind, and setting up a little bit of a telescope or an objective faculty in a cekrtain part, is exactly like a neighbor who enters into a suburban community. And they are looking at him because they have already established a level and they don't want intruders. They want to keep their level of suburbanitis correct for them. No one should be allowed. Naturally they are prejudiced, and so the neighbors come around to look at this fellow who wants to be objective, and wants to observe, and the little bit of a building perhaps he is putting up, and it's not in accordance with the rules of suburbia. Maybe he didn't even get a building permit. Everybody is against him. And immediately when he starts to operate a little bit, the rest of the subjective mind unconsciously is going to offer him a little help in telling him he shouldn't do what he is doing because it's too difficult anyhow, but that they themselves already know so much that any kind of a form of # subjectivity will be just as good as what he is trying to do in an objective sense. You don't know your own mind,

you don't know how clever it is, you don't know how it wishes to protect itself, how it wants to eliminate, because even if among themselves in the different parts of the mind they are a little bit animosity because they don't always agree; as soon as one enemy comes in, it becomes the enemy of all, and every one, every function in your ordinary mind connect and combines together and first to get that intruder, that straggle out of the way, and then they can continue to quarrel. But not for that purpose. Mother Nature is clever. Mother Nature wants to retain whatever hold it has on the brain as it functions, and Mother Nature cannot prevent anyone coming in, but it certainly can make it tremendously difficult for such a stranger to remain, and sometimes of course the stranger gives up, and he moves to another place if he can find one. So don't be so... don't think it is so easy. And that is why when you are so busily engaged professionally, where the reasons why you have to do it are quite different and of course belong entirely to this life, to this earth, to this way of living, to the world as you know it -- why should anyone at that time, why should the mind be interested in the establishment of something that is so difficult to maintain? The acquisition of I, the ability to observe is a dexterity. It is the building of the telescope on Mars, the preparation that goes before it can even be built -- you might also imagine that the creatures from Mars with Beelzebub entering there, because that was the place of their dwelling from which they could observe the

earth -- they first had to survey a bit where to put the telescope, where was the best place, what kind of foundation had to be dug, in what direction they could see most of the earth, how could they find the clearest place on Mars in order to continue to observe as often as they wished. A great deal goes on before the actual building and the materials that have to be produced in order to put it together... it takes a long time even before Beelzebub can try it out. The telescope is not functioning immediately, and for that reason this preparation with the ability, with the dexterity that one has to acquire to find out where the way is, how and what direction it should go, how wide it can be, how open it can be, how clear it can be, how long, even, it would be before reliable pictures of the earth could be transmitted and received by the telescope and could be interpreted in the right way by an observer.

This is the function of the little I trying to start to work, and who knows, even, in the beginning, what to feed it? We are subjective creatures and we talk about objectivity, and how do we know what is the result of an effort, and how do we maintain an effort in that sense by producing material that is the kind of food that has to be prepared in order to continue to feed I so that I, when it wishes to live, can continue to live. The care that is necessary, and what is this process of us preparing food for this I out of material that is perhaps a little bit inclined to wish to become objective because maybe they've heard a little bit about it

and perhaps at times the thought and feelings inside oneself are functioning like a black sheep. But you see it still has to be prepared, we have to be the dietician, the cook, the preparation, the laboratory, the research, the experiment, hoping it will work. We are looking for something that becomes not only nourishing but palatable, so that I will take it and keep on asking for more. Such processes that have to precede, even, the actuality of being able to observe, to use a telescope, and to develop the pictures, as it were, so that they are correct and impartial.

So try, when you wish to Work, in such a way that you give it as good a chance as you possibly can. The little I will run away. It simply means that a screen is put between the little I and it, and it, even with the best intentions in the world, cannot see it until somehow or other the openness of I will disperse the fog. And that what is it then can receive whatever comes for I as observation, and the requirement of it, ie, of this personality, is to be open to the possibility, based on the hope that it might be really possible for one to become objective. You always want to bite off too big a piece. You will not allow yourself to be patient. You think already prematurely that you can walk fast and run on the road to objectivity. Crawling, a long time crawling, not even being able to stand at all. Crawling as close as you can, with your head still as close to the earth. No possibility as yet for that little I even to start developing. It is happy to be in existence. The

feeding that what maintains life, requires sometimes like a mother has to feed a child. When, you really in the beginning wish to make an I and create it, your heart's blood will have to go there. This is the necessity of the real wish. If that isn't there, it will starve. So don't be foolish, ~~mix~~ but when you wake up in the morning, when everything is conducive as far as your physical body is concerned, and that then the thought can strike you; or the feeling with which you could wake up; or the gratefulness that you awake and that you thank God for allowing you to be awake that day again -- maybe then at that time when you have rested enough and the three centers are a little bit more disconnected, or as ~~mix~~ yet not fully engaged, and that the thought processes and the feeling processes -- they can wait a little bit because you, you are Awake, and you wish to Work. And you can Work with something that already is there -- I would almost say naturally -- which afterwards would have to be made artificially: that is, the separation of the centers, at least not interfering too ~~mix~~ much with each other. So that then, in that state, if I wish to become Awake and Aware of myself as I am, impartially, that then, almost naturally, my feeling center will not come and judge it. I would still take things easier than they are during the day when I am completely engaged. The early mornian for ~~mix~~ oneself in a day is like the early days of a child growing up. When a child grows up and he becomes a man, so called, twenty years, thirty, forty years -- that is the height of ~~mix~~ his

life, that is then middle of the day when he lives a day. Try to see it, how the conditions are in the beginning of the day, and also, how at the end of the day, how then all the activities have been attended to and you are through with them because you don't have to think about them any more. Moreover, it is past and you are ready, then, to die to that day. Maybe at that time you also have more freedom, because in the first place you cannot correct any more what has happened, and in the second place you will say always, well, today was today and tomorrow is another day. In that kind of a state there is a certain restfulness and if you are not too tired, there can be a wish then to wake up, early in the morning because the centers are not so much connected. At the end of the day because the centers by themselves are tired and that then that part of the brain fed by the wish really and honestly to find out what one is worth, to use then at such a time the question of pondering: how do I spend the last ~~few~~ hours of my life? Because ~~then~~ when the day finally goes over into night I die because the light of the day dies, the sun dies. The stars lit up a little bit, they light a little bit on a dark night, but it is never everything goes, if the sun disappears. Other questions.

QUESTION: Mr. Nyland, I'd like some advice, please, on clearing out a lot of unnecessary thoughts and feelings that I have, that keep me in an unbalanced state and that don't have much pertinence --.

MR. NYLAND: Don't attack them directly. Indirectly. Put something next to it which will not allow such thoughts and

feelings to remain in existence. Whenever you catch yourself at those kind of things that of course go on and sometimes are filling your brain and your feeling, and, as you then say unnecessarily, that they are a little bit more like sawdust instead of reality -- put something in it, in the brain or in the feeling which is real. You cannot always do it because sometimes one is so engaged in intellectually or let's say feelingly, so that even the thought of it may be difficult, and usually the feeling is predonderant, so that then the thought cannot even be acknowledged. Engage~~s~~ your body in order to produce a definite result. Whenever I catch myself in having unnecessary thoughts or feelings, I go over into activity. The activity on the part of myself produces a momentum, and it changes the state in which I think or feel which, although I cannot come to a conclusion, is not dynamic, into a dynamic state of the physical activity of the body. And this momentum helps me to introduce with my mind something that has to do with Work, a more valuable kind of a thought or mental activity as compared to that what is now bothering me. Always get up. Never remain seated or even standing, or in front of the window dreaming and thinking too much and feeling too much -- whichever way it may be. It doesn't matter that what is there. The body can always take care of it, provided there is something in your mind that says now get up and do something. And do something, even if it is walking. Make the body active. To that you can be Awake, and this putting in motion something of an objective kind ~~wk~~ will enable the rest to make it disappear because it

will not exist in the presence of light. You see if there -- without doubt, that what is the state of being Awake means that there is more light, or at least a different kind of light as compared to that what is my waking-sleeping state, then of course that what is now Awake and gives light, and sometimes heat when there is conscience, will not allow the snow to continue to exist. It must melt. It will not allow any salt that is ~~xxx~~ soluble in  $H_2O$  to remain as salt. It will not ~~xxxx~~ allow any substance that ~~has~~ to liquify under pressure to remain that kind of a substance. You know it. When you experience it, you will say, why didn't I think of that before? People are living under such heavy burdens sometimes. And they ~~don't~~ don't know how to get out of it. Sometimes in ordinary life someone says, why don't you go out and walk a little bit? Maybe it'll clarify it. If Of course this is right. But if it can be used at that time for being Awake even 1%, it will start to affect the rest. All right? X Good.

Come, children -- practical questions. You are Working, aren't you? You are doing something. Yes  
QUESTION: Could you please talk about how to derive from friction the energy to Work?

MR. NYLAND: Whenever there is friction there is usually a contradiction between that what you feel and that what you think. That is, it sometimes is created within yourself and sometimes it is because of conditions you don't like and you have to overcome. The friction is usually an

antagonism against that what is the wish on the part of the body, or sometimes the feeling or the mind, to continue in a certain direction and there is an opposition force. This creates the contradiction within oneself and the friction, because if you go against it you have the two forces meeting and at such a time there is always that kind of a friction, because whenever they meet they do not fulfill the function of either one, but one opposes the other, and in that kind of a meeting -- otherwise they wouldn't oppose -- in that kind of a meeting there is a retardation of the force as such, which always means that whenever the energy of kinetic energy, energy of motion, is being objected to, then it changes into an energy of place. If I have a ball, it hits the wall; at the moment it hits the wall the energy of the kinetic force is changed into an energy of place as represented by the ball hitting that and sometimes creating such heat that the ball may melt. At the moment when this happens, when I see this conflict, the energy which is represented by the kinetic part, now changing into an energy of place, remains in that place and is available to me. I say usually I have a feeling that I don't like it, sometimes I express it, sometimes I swear. It requires energy to do that kind of thing, recognising that something in me is opposed, that something I would like to do and I cannot do it. That is the moment I have energy and whichever now is the manifestation, that is the result of this kind of a friction in me, that manifestation I can now become aware of. The difficulty is always that

when it happens I become involved, and there is the wish, then, that I should not have the friction. The wish, also, that there should not be opposing forces. The wish that I could continue with one without having the chance that the other interferes with it. Again this, as a wish, represents energy. It gives me a thought, it gives me a feeling, and usually it's expressed in the way I am physically. I hold up my fist and say, "If you do that again...!" It is energy. My posture will take all that energy. My face will take it all. This is how the friction becomes apparent. At that moment, when it becomes apparent and I recognise it as friction, I wake up to myself then, not by changing it but by the continuation exactly of that kind of manifestation, and my wish then should intensify that what I am. And when there is this extra wish, wishing to intensify, this wish comes from my mind. And the intensification now being, you might say planned, I could become aware of it. Try it. Whenever you say, and you catch yourself saying it, say it again. If you swear, God damn it, and you realize it because there is something that you didn't like, again, say it. And say it. And I'm sure you'll wake up. All right? Yes.

QUESTION: During the whole period of time that you people have been traveling, in a way it's been good because I've been thinking about you and I've been trying to work on my own, by myself at home, and last night I came home after work, got the dishes done and started cleaning up the living room. This is usually a good time to work, but I tried,

maybe half-a-dozen times I couldn't really Work -- I could only think of it for maybe a fleeting second and then it was gone -- and I was wondering if you could suggest something I might try when I go back, because there is still house-cleaning that I want to do.

MR. NYLAND: Now it all depends on how much you are involved in thinking about the people or doing something. ~~in~~ Quite logically you are -- are you moving ~~in~~ your head intentionally? You know it's interesting, because just exactly when she moves her head, you move in the same way. Then I move in the same way, then you move it back. The result is we can't ... that's it.

Whenever you are involved in the thought or the feeling about some other people who are doing certain things, you are all the time reminded of that even if you wish to Work, because what you Work with is yourself -- having such thoughts and feelings. The involvement of that will prevent you from continuing to Work because the energy will go into the thought -- sympathy, and kind of condolence, any kind of real thought, ~~in~~ worry about others -- all of that requires enormous amount of energy in which I pour more and more of that kind because I wish to do that and I forget that I should accept myself the way I am and retain in myself at least a portion for the wish to Wake up. You can't do very much about it when you are too emotionally involved. And when you are doing the dishes and you remember, you recall how it was the evening before or some other time, and how

this and that sets other thoughts again in motion, you become completely identified with it. It's not a good time to Work. Get away from the atmosphere, don't do the things. Sit down on a chair. Collect yourself and see if you could relax. At such a time there is of course a chance that you could be much more Awake, because you are not constantly prodded by the surrounding to have ~~tho~~ think or to feel the way you do. As a matter of fact, the thinking or the feeling is then relegated to a certain memory process which you then at times can recall without becoming involved in it. You see, you eliminate the stimulus which originally made you identified with it. Then you can Work. You understand what I mean? You can try it, you will see it will work very well. Because not much is necessary when after you make up your mind that that is what you want to do. Then there is a wish to Work. And with this once established asas a result perhaps of sufficient relaxation, go back and wash the dishes, but do it very slowly. As soon as it takes on the regular habits, the way you always have done it, again you establish then some form of identification because of routine. So you have to do it differently. But you can do it. All right? Good, darling.

Someone held up a hand? Steve. Yes, Steve.

QUESTION: Um, I believe that Work attempts are responsible for déjà vu, and I wonder if you can tell me about it.

MR. NYLAND: Will you explain to me what you understand by déjà vu?

STEVE: Well, having... participated in... because we may not agree.

...something that's happened; having knowledge of the moment, past knowledge of the moment that you're in now.

MR. NYLAND: Now, explain it a little more, because deja vu means "already seen."

STEVE: Yeah.

MR. NYLAND: So it's a recollection of a past event. Or, to compare the present event with that what youknow has already happened before. Sometimes connected with a previous existence in ~~which~~ which then this life would be a reincarnation, or sometimes a recollection of something as if it has happened in time before, of which you are not entirely clear. Or sometimes it is that the same kind of a situation repeats itself. It depends a little bit what you understand by it, but whatever it may be, it belongs to a realm of extrasensory perceptions. And that of course as far as Work is concerned, would be a logical assumption to say that that would take place because whatever Work does will help one to loosen up the bondage of time, and that one, ~~kto~~ some extent becoming more free will be able to perceive more, not only at what is past and present, but to see time as events from a little bit more of an objective viewpoint. The more you can understand this, that actually the question of timelessness as an ultimate will have to be transgressed by means of getting away from that what is a time element in our life, and gradually becoming ~~free~~ freer from it, that

the concept of time of course changes. If I separate from that what is my life now here and my life as it is being lived subject to time, the further I come away from it in the direction of becoming more and more objective, that more that what is my life becomes a point. And what is meant by the telescoping of time simply is that the totality of one's life is now contained in one moment of existence, which again, if I spread it out in the direction of one dimension of time, that the time line of myself again is my life, that then ~~sixty~~<sup>sixty</sup> again, at that moment, when it is contained within one, I would be able to see all of my life as if it had happened before. That is, I would recollect that what is my experience in this life and if my life as it is now recurring or reincarnating as result of previous lives, the further I get away from that what is my life on earth, I may be able to see certain other occurrences of my life being then manifested in different forms. How much of that actually can take place when one becomes objective, or rather, how much objectivity is necessary in order to have that kind of a perception, I think ~~is~~ it is really quite a distance away. That what I think I understand by déjà vu is only that there is something similar which for me gives the same kind of experience which I cannot always explain, but which has in it a characteristic of a recognition of a similar essence, and it's not only that I think the situation is the same if I really consider it correctly, that what is the surrounding of that what I experience is not the same and

it only touches something in me that is a little more essentially alive to something that I have experienced before. I would not go too far in it~~x~~ in thinking that I could become clairvoyant as result~~x~~ of Work.

STEVE: No, but what'll you do it it's... repeating more and more?

MR. NYLAND: You just take it the way it is, and when it is there you say, Ah, I know this. You check. You say, "now this ~~x~~ will happen." You see, you have to test if it is actually déjà vu.

STEVE: But how?

~~xxxxxnylandxx~~

MR. NYLAND: How? By foretelling now what is going to happen. You came to the realization of something you have already experienced and now you know how it used to be. You also will remember how it was dissolved at that time. Now you will see if it will be dissolved ~~xxxxxnx~~ in the same way.

STEVE: I don't understand.

MR. NYLAND: You understand that?

STEVE: No, I don't.

MR. NYLAND: Ah, if something occurs and I am reminded of something I have already experienced before, that kind of experience is recalled, and I will know how out of that experience the resultant was for me the subsequent experience. I test it out by now at the present ~~xm~~ foretelling what is going to happen. And then I watch.

STEVE: Yeah, but I can't do that.

MR. NYLAND: This is the one difficulty, and that is exactly what proves that it is not déjà vu.

STEVE: It's not déjà vu?

MR. NYLAND: Yes.

STEVE: Then what is it.

MR. NYLAND: It's only a loosening up of the mind in which there is more possibility of looking at an event from a little different angle than it before, and it becomes recognisable as something of a similar essential nature. The development of myself means that I gradually become cognizant of that what I really am. The closer I come to the center of my own existence, the more possibility there is of similarity. That what is different is always on the periphery. If I proceed from the periphery to the center, the angle from which I start from different manifestations becomes the same from the center of myself. And the angle is then made of the two different radii, let's say from the circumference to the center. The closer I get, the distance between the two lines becomes less and less. This is what I mean by recognising something of essential value which may not be recognised as something which is in of a peripheral value or a superficial one. The leaves of a tree are very similar but they only meet in the trunk. That is where they are the same, because that is where they come from and that is where the cells are the same. But the manifestation of each leaf is different. If you apply this now to time, instead of space, then probably you can see it.

All right? ~~xxxxxxxx~~

STEVE: All right.

MR. NYLAND: Good. Maybe it's a little theoretical, Steve, but it doesn't matter.

JERRY: Tape is almost over.

MR. NYLAND: You see, he is my boss.

JERRY: Oh, keep talking....

MR. NYLAND: Oh, now, I wouldn't dare. When it comes to the end of one-and-a-half hours -- it's 1800, isn't it? -- then I think it's long enough, because I think by that time whatever we have talked about should have penetrated ~~and~~ your brains, particularly after a heavy day travelling for some of us. We are tired, and we sleep and we are ready. Good-night everybody. See you... when, Ron?

RON: Sunday.

MR. NYLAND: Sunday. Whoever can come. And at the next meeting? Tuesday. In Berkeley. All right. Good night.